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Irish influence, as in the reducing of double to single letters, as "eset," Luke 22:23, "saculum," Luke 22:36; "acusarent," Luke 6:7, "dinitere," Luke 4:19, "egresus," Mark 8:27, etc.

Traces of Spanish influence are also visible. The parent text may have been corrected from a Spanish MS. The most striking examples of this are to be seen in the addition of an initial "h," which occurs not infrequently. Thus we have "honera," Matt. 23:4, "hedis," Matt. 25:32, "habiit," (with C), John 10:40, "hibi," Luke 6:6, "holiveti," Luke 19:29, "hodit" (with C) John 12:25; cf. also "abenti," Luke 19:26, "ortus" (for "hortus"), John 18:1, etc.

We may perhaps also be justified in suspecting the existence of a parallel correction, of our MS. In Mark 11:33, we have "ei" for "lesu": unique among Latin versions, but having Greek authority. Similarly in Luke 20:1, the omission of "in templo" is paralleled in Greek, though not in Latin, MSS of the Gospels. There is Greek authority also for "ad illos," in place of "illis" in Luke 3:14.

We may offer the following, then, as a conjectural account of the text of p. Originally based on a very old Latin version (for, as Mr. Hoskier shows, there are many points of agreement with the old MS "a"), it was influenced by the Greek text, copied by Irish scribes, perhaps corrected once by a Spaniard, and finally recopied, under Charlemagne, into its present form.

In summary, the book, though containing some faults of style and some, we think, erroneous conclusions, is a valuable edition, and deserves praise. The MS p itself is a very interesting one, and should have further, study, with a view to clearing up, if possible, the disputed points in connection with its origin, and to showing, as far as may be, its proper place as regards its text. For such investigations Mr. Hoskier's work will furnish an excellent starting-point.

ARTHUR H. WESTON

Wahrheit und Kunst Geschichtschreibung und Plagiat im klassischen Altertum. Von DR. HERMANN PETER. Leipzig-Berlin: B. G. Teubner, 1911. Pp. xii+490.

The title selected for his volume by the erudite author might suggest somewhat unrelated essays gathered together for convenience of publication, prefaced with a statement of the conventional sort designed to exercise the imagination of the reader in a vain effort to discover the alleged thread of logical connection between them. Quite the contrary, however, is true: for what Dr. Peter presents is the drama, or if you will, the tragedy of Truth enacted in the course of ancient historiography, in five acts as follows: the slow and labored travail of her birth, retarded by religious and moral ideals which found their fulfilment in creations of beauty; her youthful vigor,

championed by philosophers, and brought to maturity by Herodotus and Thucydides; her eclipse through the frivolous devotion of the Sophists to the specious, and the desire to delight and entertain cultivated in the schools of rhetoric; her deliberate betrayal by the historians of Alexander, who aimed in part to flatter the king and in part affected the marvelous for the sake of winning popular approval; finally, her all but absolute extinction under the dead weight of accumulated tradition, varied solely to simulate research and to allow full scope for the exercise of the graces of style. Truth forever on the scaffold; Rhetoric forever on the throne: such, except for rare moments when, as if to fan the dying embers of hope, the cause of Truth appears to enjoy a brief triumph, is the sad tale which our author unfolds. In the last chapter of the book, however, which assumes the rôle of the theophany of a *deus ex machina*, Dr. Peter extracts from after ages a prophecy *ex eventu*, allowing the light of Christian teaching and the brilliancy of modern historiography to fall upon the dark backward and abysm of time.

As our author himself well says in his preface, his subject lies along the marches between history proper and the history of literature. Although well-nigh all ancient historians are passed in review, we are concerned neither with their personalities nor with their writings, except to inquire into the truthfulness of the one and the truth of the other. Especial attention is directed to three points: (1) the means employed by the historian in quest of the truth; (2) the steps taken by him to convince the public of his truthfulness and the truth or accuracy of his record; (3) the artistic or conventional devices adopted by him in setting forth the truth to render it convincingly vivid and objective. Under the first head are considered the extent of the historian's direct knowledge and the character and use of such other sources of information as he possessed; under the second, accounts of personal experiences, autopsy, and the citation of authorities, real or fictitious; under the third, such tricks of invention as the introduction of speeches by Thucydides and the rhetorical means employed to lend vividness and the color of truth to the narrative. Thus we pass continually from considerations of style and ethics to questions of fact. As the indication of the historian's sources serves to filiate him with his predecessors, so Dr. Peter's survey, by noting his influence on his successors, assigns him his organic place in the total evolution of tradition. From this it becomes at once obvious how concrete and valuable is this study of ancient historiography to every scholar, whether his primary interest be in political history or in the development of aesthetic and moral ideals. This concreteness of treatment comes out with especial force in contrast with Stemplinger's *Das Plagiat in der griechischen Literatur*, with which by its title it compels comparison. Chap. xiii. of Dr. Peter's book deals with the same subject and every candid reader will prefer its brief, succinct statement to the drawn-out treatise which won the Munich prize.

It is inevitable that in such a book there should be innumerable points

on which specialists will take issue with the author. One who, like the reviewer, is not a specialist and would modestly restrict his claim to competence as a judge to the relatively small field of the chief Greek and Roman historians, must content himself with a question or two. In speaking of Hecataeus (p. 38) and the younger Pherecydes (p. 48), Dr. Peter seems to regard *Γενεαλογίαί* as a more correct title than *Ἱστορίαί*, although neither is in his opinion authentic. This view assumes a radical difference between the terms which did not exist; for *ιστορία* was *γενεαλογία* (cf. my *Περὶ Φύσεως*, p. 86, n. 32). Again, our author accepts as genuine (p. 61) the *Ἀλεξάνδρον πράξεις* attributed to Callisthenes, which many, including the writer, hold to be spurious. In the same way he quotes (p. 81) as authentic Democritus, fr. 299 D., which Diels with good reason rejects, and renders *γραμμάτων συνθέσις* (query: does he propose to read *συνέσις*?) with "Deutung von Schriftstücken," which Diels is certainly right in translating "Zusammensetzung der Linien." A few bad misprints also occur, as when (p. 62) the death of Callisthenes is dated 357 instead of 327. Many will no doubt challenge Dr. Peter's views (pp. 136 ff.) regarding the *Hellenica Oxyrhynchia*, which he dates before Theopompus. Here the writer is inclined to follow him, however, because he can detect no signs of Isocratean influences on style or method.

The matters discussed in the introductory first chapter, which deals with Greek religion and ethics, are susceptible of very divergent evaluation, depending on the point of view and the temper of the student. To the writer the treatment of the same general theme in Farnell's *The Higher Aspects of Greek Religion* seems to be both more sympathetic and more intelligent. Dr. Peter's discussion compels one to picture him as a German Protestant of the old school who can conceive of moral training in the form only of doctrinal sermons and the regulation *Religionsunterricht*. He has a whole-hearted love of truth and hates a lie with perfect hatred. All rhetoric is *vom Übel*, and his ideal of history is that of the specialist utterly devoted to the dispassionate and methodical determination of the "facts." He accords somewhat reluctantly, perhaps constrained by the recollection of his own boyhood enthusiasm (p. 31), a certain educational value to history depicted in warm colors, which may even now foster a spirit of patriotism. To be sure, he adds, we long ago discarded the favorite ancient means of euphonious language and artistic form. He hardly deplores the loss, though in his final sentence he exclaims: "Glücklich derjenige, der für den Vortrag ihrer [der methodischen Geschichtsforschung] Ergebnisse eine starke Persönlichkeit mitbringt und auch noch die gestaltende Kraft eines Künstlers besitzt, um das ästhetische Gefühl zu befriedigen." It is hardly necessary to add that the book under review, with all its merits, possesses none of the graces of style, which its author views with so much suspicion.

W. A. HEIDEL